

Mr. Nyland: Ya, we can start. You know? We can start now. It's  
....it's recording.

Que.: You want to see how it's doing?

Mr. N.: No, it's all right.

(Laughter)

Must Remain in  
Transcription Room

Mr. N.: Julia, where are all those questions? -I'm sure that  
it's going to be all right. Wh? All right, Bill? & Now, do we  
want to talk about Work now? - Ya, it's going, recording,  
for eternity. Lists of questions.

Que.: Well, there's one thing I started asking you in the Yard.  
May I? Pertaining to the pituitary gland. In Working, does Work  
affect this gland? And, if so, does this gland develop in any  
one in Work?

Mr. N.: There are 2 glands; one is the pituitary and the other  
is the pineal gland. Whenever one works and whenever one tries  
to make an effort in being conscious there is a change in the  
functioning. It depends now entirely how long it has been hiber-  
nating, as it were. And after some time they will start to  
develop and I hope they will reach a normal condition in which  
they will actually function in regard of what is the objective  
faculty in the brain.

Que.: That's what I wanted to know. Do they go over one into  
another? I mean...

Mr. N.: It's very difficult to know what exactly the function is.  
The pineal gland I think is more important for the spiritual life  
than the pituitary for the physical.

Que.: That's what I wanted to know too. And how do you spell that?

Mr. N.: Pineal? P I N E A L.

Que.: We discussed that the last time on that record...we have

a lot of good information on the last tape that was recorded.

Mr. N.: I think I did mention it. But very little is known...

Que.: ...(?)...third eye...(?)

Mr. N.: Some of that kind of information is more logically built up than actually that one can check it. I think it is reasonable to assume it, and a great deal is still assumption, so I won't vouch for its scientific value, until that has been confirmed. But I think for a working hypothesis it's enough...it is sufficient. There is some reason that still will require quite a bit of field study of finding out what they know, what the scientists know, what the older people in antiquity knew about. And apparently the knowledge is not very much. At least we haven't been able to find very much about it. But we will try.

Que.: Well, I...I've written down some things that I had...that I had been thinking about pertaining to Work. I find myself thinking about these things, in my attempts to Work; now say...suppose at one's physical death - and say this individual has Worked and he has built up some sort of a soul-personality or even a Karma-soul-personality. At this point, does this essence leave the physical ~~body~~ form and go over into a higher form, and, if so, does this soul personality when at this physical death identify itself with its own certain nature that had gone over, that has been built, does it attach itself to any certain soul-personality? or soul-essence after one has...?

Mr. N.: There are all kinds of different answers that one gives. And I think the information on that also belongs to the knowledge of the spiritual world. In that I think there are different theories. And again one has to take out of the different theories what seems to be the most plausible. Because if one says that a person is made up of a physical and a certain spiritual value, that what

is already spiritual in a man is indicated by what we call Man no. Four, which is an unconscious state, but nevertheless it's the beginning of an emotional body. If nothing happened, that is, if life for a person would be completely uneventful and he would remain 100% unconscious, that part of man that is there and that is there even in every person, still remains in existence because it is not dependent on the ~~physical~~ physical body. When the physical body dies, that little unit of what is...what belongs to a man still remains in existence after his death.

Q.: That's what I wanted to know.

Mr. N.: But how much of that is actually active, and where it is -- because you have to reconcile it with the theory that for 40 days a certain substance of a spiritual kind still hovers around the earth and after 40 days is free. And in all probability it will be in an unconscious state, will still be at a low level of this spirituality, close to earth. Now it depends on a person's life, how many different kinds of experiences he has had, and how many accidental moments maybe of an objective kind. Which at this little section of the de-re-mi- starts to become developed -- almost, you might say, accidentally. Not as a result of Work as yet, but that there are definite impressions which are different from the usual subjective ones.

Depending on how many of such events have taken place, on that will depend the level of being and this spiritual value after death. And there are after death different layers where different spirits belong. And all depending on how far they are developed,

the further they are developed the more they are free from earth, the further away they are from earth. And the different layers of this kind of existence, you might say, of a spiritual existence, is also indicated by different levels of being, where they belong. I believe that it is necessary for any entity that survives after physical death that it is still subject to certain laws for further development. And that regardless of the physical body, that form of life which continues still has his name, because it was originally an entity that came from a body as we know it on earth. When the body is not there any more, that entity still is there, and it is an entity belonging to the person (\_\_\_?) during his lifetime lived on earth. And it is not finished as yet. That means it is not entirely free, and there are different layers of freedom possible. And it depends then on what this spirit will be taught to do or what conditions this spirit happens to live in. And depending then, on whatever that kind of --you might say--the atmosphere is, how far the spirit is removed from the earth, or how close it is, what kind of Work still has to be done, you might say, for the salvation of its soul.

Now depending on how much this emotional body has been developed accidentally or even as a result of Work, goes together with that what has been in existence or will remain in existence of a soul-body. Because it is parallel to that what is emotional. So what applies to the emotional body as a certain part that belongs to a more objective world, or at least the world which is free from physical body, it will also apply to the quantity or the development of the soul of such a man. So if you want to transfer

it now as a necessity of man having to continue to Work after he has died, the accent will come more and more on the perfecting of his soul, because that is his aim, and the emotional body is only the link that will give him the chance to go from his physical to the soul region.

Now if a man Works, he will then start to develop both his soul-body --his intellectual development -- and, parallel to that, a continuation of his emotional body. And these two then will be together in another spiritual world. The intellect that is there will recognize what it was and will remember what it was on earth, and that will be affected by certain other influences from Above, to demand or to give orders to that entity to do what it has to do. This intellectual development is not like we know it, by thought, but it is a definite statement of a concept of something that is of (666?) intellectually (?) in nature. And it is also formulated in a certain way, although not with words. The communication on the emotional scale is that one has no difficulty of moving around and being in any one place --you might say, being in several places at the same time. And that the force of that kind of a movement comes from one's feelings or what is then called emotional states.

But that actually the direction of what this entity has to do for the further fulfillment of its own karma--the karma belongs also to the spiritual world. And that gradually in this spiritual world again there are different levels which are separating out in accordance with this -- how much there has developed. And there may

be a layer, as Ouspensky would like to indicate, a layer in which the law of 2\_4 reigns instead of the law of 48, on earth. On the emotional or planetary level it would be 24, and on the solar level it would be 12. It simply means that there is a step-wise change from the earth where we are up to the point where man might reach. And there are the 3 steps which are then necessary before man starts to develop in a different way. That is, if he would go in his development of his soul through these stages, coming from 48 going to 24 and then being at 12, at that time the entity of man as he is with his name is transformed into a unity, a oneness, in which I think he loses his name. You see all throughout the development of man, and whenever we still call them spirits in contact with the earth, they still have a name which we also recognize. But as soon as his development is far enough away to have gone through the three steps, there is a unification of man, a fusion of that kind of entity into one. The first three steps belong to a realm generally indicated by self-consciousness. The second part of that particular octave belongs to a cosmic consciousness level. In the cosmic conscious level man doesn't exist any more like he existed on earth. He exists then as a spirit (?) which has entered into an entirely new realm, where God, you might say, is closer, or where there is much more fine --finesse--- fineness, when there is less density. And the fusion at the point where man has developed, having gone through the recognition of the 12 laws, he then enters into the realm of 6, and 3, and ultimately into one, as an absolute.

But that is cosmic consciousness and we don't reach that and it is only interesting to know that probably it will exist. But at that time the spirits have lost any contact with earth. They then have contact ~~with~~ by means of lower spirits, which still have contact with earth. So that in this realm of the three first steps after death, after physical death, there are many different spirits who receive orders from Above in order to do something regarding themselves, in order to instruct them how to develop further for themselves, and how to help others on earth.

Q.: And that...

Mr. N.: You see what I mean.

Q.: Yes.

Mr. N.: Now that question of how much is left to such a spirit to be able to move on its own and then have an idea that it would like to go back to earth -- I think it's all done by instructions from Above, from much higher regions, and we don't know enough about how it would actually be until we get there, but it is interesting to philosophize about it.

Q.: It is a finer quality...

Mr. N.: It is a finer quality that is then instructed to do one of 3 things - one is to stay where they are and work for themselves, the other is how to reach a higher gradation for themselves in such work by being in contact with spirits that are higher than the three steps, and the other is, and it might be a command, that they are commanded to return to earth in order to fulfill their task which they have not finished.

That would be for them a form of reincarnation, and that would be a recognition on the part of people on earth that sometimes certain spirits appear on earth, back again, in order to do

something for their own benefit. And that includes a tremendously large possibility because there are good and bad spirits. There are spirits that stay very close to the earth simply because they have not fulfilled their task on earth. And it is necessary for the form of life in them that they fulfill also that kind of task of becoming free. And it may be necessary for such spirits to return to earth, and then in earthly bodies having to go through different kinds of manifestations or what we call suffering on earth to fulfill their task while they you might say have another chance to become conscious in an unconscious state.

Now, how they affect people on earth depends entirely on how they are --you might say-- how far they are developed or what is needed for them. Some of them may enter into a young-born child at the time of conception; some of them may enter into a more full-grown person and simply join with the essential values of such a person, so that there are two --you might say-- two different kinds of spirituality which happen to be in one person. You see that is a different thing, because --and there are many other possibilities. For instance, if there is a bad spirit, they may enter into the life of someone that is weak, and cause a great deal of trouble for that particular person. It is sometimes as if a bad spirit is not satisfied that it has died and would like to have revenge. There are all kinds of shades in that kind of possibility.

And the more you read about these things that are either proven or they are also assumptions on the part of those who write about it or those that are clairvoyant that actually have information that ordinary people don't have. It all depends on what is the state of that spirit through which it still has to go. Because



the accent is always on the development of that spirit and the utilization of everything else that exists for the purpose of that spirit's own perfection.

So it remains always a personal matter. But in doing that, this kind of a person, returning to earth, can have very definite effects on any person who is still on earth, and so-called alive.

How to safeguard against the influence of such bad spirits on man while he is still on earth depends entirely on the conditions such a man is in, in which that what is called a good spirit, or a striving spirit towards light, how much that is developed to counteract any kind of a bad one. So it is dependent on the degree of consciousness in man. He is more and more free the more conscious and conscientious he is, even on earth. So that then the influences from any kind of a bad spirit from above will not affect him.

Q.: Well, now, that brings me to this point...ah...for instance, you think you have made...ah...progress, and then suddenly...ah...something confronts you that...ah...almost throws you, and I have a saying, "Get thee behind me, Satan," or --you know...

Mr. N.: There are two different ways a person is made up in himself or the possibility of growing up or growing down. That is inherent in the form of a human being because a human being belongs to earth.

Q.: Yes.

Mr. N.: And there is in earth as well as in the totality of mankind and in each person always two forces -- what we call the devil in an involuntary force that is a complete submission to that what is the current of creation coming from the Sun

Absolute and wishing to grow in the direction of that kind of further development. And the other is the aspirational quality in man which would like to set life in man, as it is, free. So to what extent that what we call Satan or what we sometimes call "bad influences" or that what is the...the reason that many times one doesn't want to Wake Up, May be that it is inherent in man as he is and dependent on his education and the contacts he has had of whatever might have been developed. And it is also possible that such a man may already be a mixture of certain spirits from another region, not of this earth and not of his own, which may have entered into him. It becomes a very complicated problem.

Q.: Well, I noticed that...ah...I've been Working here for the past few days on myself and then I was being confronted with such negation and...ah...I was victorious over it...I mean, you know... I recognized it in time and...ah...well, I might as well just confess. I went back to church and Sunday school. We have a (?) minister...

Mr. N.: Ya.

Q.: ...and everything was going fine, and they were happy to have me, and in fact they asked me back. And I went back and I said, "Well," to myself, WI will go as long as I'm glad to go." When I went down the street of course I had these shocks...this experience...and...but...ah...I came through. But...ah...it's quite something when you get to that point and...ah...they come to you and tell you face to face...well, I've been told by the members of the Sunday-school class-- this is the teacher speaking-- that "You are absolutely off the beam. You are...ah...oh, yeah, not right ~~in~~ mentally." and...ah...so I took that as a...

Mr. N.: That you are <sup>e</sup>d~~r~~anged?

Q.: Yes,...no, ah...

Mr. N.: Did they say, "Off the beam?"

Q.: Not exactly.

Mr. N.: That you are not Christian?

Q.: I'm not...no....and so...ah...yes, it was -- "She isn't normal." So...I found myself in this predicament. I recognized it immediately. Then I just thanked God because that was my sign to not go anymore, you see. I knew when I went that I would know when to stop going. So...ah...I have stopped...as of yesterday. So, I mean...did I handle myself right?

Mr. N.: Ya. I think it is right. Each person has to know with whatever is developed as his conscience what is right and wrong for that person. And a judgment of what is right is to make one's life in such a way that it is giving more and more opportunities for Waking Up.

Q.: Well...I certainly have...

Mr. N.: You see, that is the aim, that is the aim that every religion has. As making man free. And it doesn't matter in what words and what particular dogma it happens to be expressed. It is really the aim which ~~ultimately~~ culminates at the moment when one dies. And that life here surely should be a preparation in order to be able to face physical death. So that that extent that I can now judge what is right and wrong for me at a certain time depends entirely on how much intellect I have...that is, how much light I have and how much conscience I have. And that the conscience will give me the force to oppose certain conditions which I know are deleterious.

Q.: Yes. Well, heretofore I hadn't known but now I know for sure... I always...I'm afraid I always give the other person the benefit

of the doubt and if they...

Mr. N.: The different people who give longer the benefit of the doubt than others...

Q.: Yes, I went longer...

Mr. N.: Whatever it is that one decides for oneself, "Now, it is enough."

Q.: Yes, this is enough...and that's right.

Mr. N.: When you make a decision. Now the decision, afterwards, you may not agree with and you can say that it's too bad that I made that particular decision at that time and that may be because you have more knowledge or more insight or more understanding. And then sometimes you will say, "I wish that I could do it over again." You see, these things in the development of any one person cannot be expected to already have absolute value. But absolute value I mean a personal value that is always the same and which remains the same ever whatever time one wishes it to apply. So, I do the best I can after I have considered all the different factors that influence me, and one of the factors that becomes really <sup>the</sup> predominating one is what conditions are more conducive for me to be able to Wake Up. And, as we say, to Work on myself.

From that standpoint such conditions, if I can create them, are for me good conditions. And the conditions which are not conducive are for me evil conditions. And with that I say, "No, if I go in that direction then there is this, there is something else, and I will be too much engaged in a lot of other things and I will have bad thoughts and I will fly off the handle or be angry or be depressed and so forth -- or despondent -- all of

that is not right for me at the present time when I really wish to Work. So when I decide that I want to Work as much as I can I will try to create conditions which are most conducive for that purpose. So your intellect helps you to a great extent because you know by memory what has happened in the past and what different people are. And knowing how they function and how they will be towards you and what criticism they will have and probably the same criticism that they had 10 or 20 years ago, that you cannot expect any change.

You would say then to yourself there is no sense in repeating that. Because I know it, and in particular when you know that the rest of whoever is in Osceola is surely mechanical, that they will behave always in the same way or always selfishly or always for their own so-called good or vanity or whatever they are motivated by, you say that that I do not wish any longer. I want something that is of a different nature, which will help me to evolve. And you have a perfect right to choose that.

Now if such a choice involves certain difficulties, for others with whom one has a relation, that is, that it could be classified as becoming a little too selfish, or that one does something at the expense of someone else, it does not mean that one has to do it, or ~~that~~ not do it, but one has to consider it. And one has to take in all the possibilities that might be affected by that kind of a decision first, before one takes it. And to the extent, as I say, that your intellect and your memory and your vision in the future will help you, what you can expect, on that will be based what your final decision will be. And when you once make that decision

then you stick to it, because you say at that moment, "That's all I can think, all I can feel," sometimes one does go by intuition more than by thought, but in any event it is a motivation in the direction that I want to go. And then one forgets it. You don't have to repent, or think afterwards that you shouldn't, or accuse yourself. You simply do the best you can at that moment and no further accusation will ever take place in the future. When you are honest about that; that one sometimes says, "It is too bad I didn't know certain facts," or "I should have a different insight, I was limited," or "Perhaps I felt badly under the influence of something that had happened and I was emotionally involved." If that that happens, of course, and one sees it afterwards, that it has taken place, one will know for next time one will have to eliminate such emotional states.

And still it will remain a struggle, because it does not mean that one immediately will know the truth or absolute truth as it has to be. Because we are still in a very relative state regarding that kind of knowledge. But one learns, and one learns very much by remaining truthful. And the only way one really will learn is that these facts which now become apparent when I experience something as a result of the outside world, will create in me a condition, and to the extent that I can be Awake to that condition of myself, to that extent I will have absolute truth about myself. And that is of tremendous help, because on that in the future, whenever a similar experience might happen again, I can stand. You see, it becomes my real self-knowledge.

Q.: I was right about that...

Mr. N.: Well, you were right about it but can stand on it. You must not lose contact...

Q.: No....

Mr. N.: It's got to be there because you're still as a human being on earth. It doesn't matter what kind of experiences one has had, because they may have been so varied, and they may have been so in the direction of wanting to search for a solution for one's life, particularly when one is sincere, that there are many experiences that you may afterwards be sorry that you have had to experience. But you have to experience them in order to come to a conclusion that you want to stand on them and not to relate all the time back and forth to what it used to be or how nice it was at that time. It is the moment that one decides, "Now here I am, with every kind of information that I have experienced before and now it is up to me to see what to do with this."

And then it depends on the sincerity that one says, "I want to change my life. I don't want to be affected any more by the conditions I used to live in. I don't want to be fooled by these kind of...let's say, wishes that I had, or not knowing what to do, I want to get out of that state of ignorance into a state where I really will know.

But such a decision has to be very definitely a sincere one, a real honest one, and then to the extent that one does not wish to return, or to duplicate or repeat what one has done before. That will depend entirely on how strong one's wish is. You might say, to throw it away, or you might say, to rise above it. And what...

Q.: That is my weakness, I think...

Mr. N.: I do not know. A person is weak and he is strong, and he

does not know, and he is ignorant also of -- or he may know a little bit, or he has a good feeling...it may be very much developed, very little, and all of it makes a man, at a certain time. And there is no...

Q.: ( ? )

Mr. N.: And there is no...no comparison. Because each person has problems of their own, and the problems one can talk about what I did about trying to solve a problem, but I have no reason to accuse myself that such problems exist in me, and don't exist in someone else. If I live my own life, because I have taken the responsibility for my life, and that is the relationship that is established between that what I am as a human being and that what I call a higher level of being or God, then that is a relationship that I don't have to give any account of to anyone, and only to God, and perhaps at times when I pray to Him, or when I ask Him to come and to...to talk with me, when I am in the inner, inner circle of myself. And for the rest, that I now know, when I do know it, my behavior will be determined by whatever problems I have.

But it is nobody's business to accuse me of what I'm doing or not to or what I should have done, because nobody knows what I should have done. I know it if I'm conscientious. And I may not know it all, and I may make mistakes, mistakes which I afterwards consider mistakes and I say, "If only I had known." But again that is not accusation. If there is something in one trying to define it, "This is the state in which I am, and now I know I need help of some kind. Who can help me? Good. In the first place, I come to



myself, excluding all the different things that affect me, and I reduce myself to a state of that kind of relaxation in all 3 centers. Then in that state I will pray. In that state I will try to make contact with something that is of a higher ~~nature~~ kind which I think will help me if it could be present to me. So when I pray I want to be also honest about prayer. And the sincerity of my prayer depends on how much of myself totally is engaged in this form of prayer.

If the 3 centers become one, that I am as an entity, asking God in all sincerity to help me, that's the kind of prayer that He will listen to. Now besides that, of course, there are many things on earth that can be extremely helpful. And that sometimes I ~~may~~ know in what direction I will want to go. I may want to read a book, I may want to ~~go~~ and talk to someone, I may want to sit quiet, I may want to become active, really busy in all kinds of things with my body; I may be engaged in something that will throw off certain values of a higher kind - it may not be conscious or conscientious but it may be like music, it may a good poem I read, it may be the influence of a book which has a definite quality, that I want to --you might say-- bath<sup>e</sup> in the atmosphere of it; I may want to go to church because there is sometimes an atmosphere that appeals to me, maybe sometimes I want to paint or do whatever I can to bring out that what is of a higher kind in myself.

I don't care what I will take, provided I will select out of the various possibilities of what are open to me that what seems to me at that time the most plausible, the most reasonable, and, you might say, the most effective. And that is common sense,

and man can never live without common sense. He may be down and he may not be out. Maybe he is very much down; maybe there is no solution, and then one must take whatever is given as a solution, ~~and then one must take~~ almost by any one else, or one must engage one's self in an activity, even if it's of a low kind, provided then that what one is going to do as a man belongs in the realm in which there is a possibility of setting up something parallel to whatever my worries or state or whatever I may happen to think about.

I have to start doing something and it doesn't matter what I do as long as that body is going to be busy in certain things, or taking a walk or trying, while it is in that kind of movement or that kind of idiotic gesture, contentions, whatever -- that something of my mind could then join into that kind of activity by means of observing. It's the only solution that one knows of what actually will have a very definite and a direct result, because I can be upset and I can say, "I ought to take a walk, or I ought to sit quiet." I have to wait until the upset condition is gone. It is waiting for the Zilnetrage to disperse. And then conditions of that kind that even we on earth experience, that there are forces higher than we are, we cannot counteract them. We cannot do anything about them and we have to take them.

But there are very few of such conditions that we cannot do anything and just ~~have~~ have to wait. Many conditions are still our ordinary conditions of life in which there is a possibility of introducing something of a different nature. And I do this when I accept myself as I am; I walk and I accept myself, my body as it is while it is walking, and in that way there is part of

my attention and energy which is counteracting all the other expenditures of energy which are of an unconscious nature. And because of this, that I now say that I wish to do this, even if it is not entirely conscious, and even if I cannot maintain it, there is already a semblance of a possibility of an entity in me, and there is less and less room for the ordinary, unconscious activities just to get hold of me.

You see, with other words, what I do. I create out of a state of negativity that what takes me up and to which I'm bound and which will certainly drag me wherever it wishes. I put something in it, next to it, and say, like David and Goliath. David may be very small but David is smart. He knows where to hit. And the giant, with all his strength, is incapable of preventing that he is hit here, in the middle of his forehead. That is where I hit myself.

You see, in that sense, that what is sometimes indicated as the third eye, in here, that is a chakra. This chakra, for me, becomes tremendously important when I wish to work. And at first, it is as if your thoughts are concentrated in the formulatory part of the brain, in which then that formulatory part has to do then with how do I get out of it, and what will I do now, and now I'm doing it, and I am engaged with my mind, ordinary mind, with doing this, and the entity that then is a result of my self and my personality will make this energy disperse and go to here, and there will be a conscious effort.

People don't know until they start, and they can theorize about it from now till doomsday and hope for the best, and it is usually waiting for the streetcar which never comes. But if one

sets out to start Work in the vineyards of the Lord, I do some digging, I do some plowing, I hoe, I prepare the soil, I do something almost as if I am already a conscious man; and there's only that way, and this is what -- I would almost say -- God wants us to do. This is the meaning of going to the bridge so that God can come ~~down~~ across and help us across the bridge, But if I don't go up de-re-mi and I stay at do, nothing is happening, God is not coming down, He is not coming across the bridge. He is coming towards the bridge, He sees the bridge, I'm at the other end, I'm at "mi". That is the place of "mi," when I should be. I should become "mi." Out of the de-re-mi, and then wishing to go across the bridge and then hoping, and then I hope with the lights of Karatas, seeing God at the other end of the bridge, and I beg Him then to help me, to come, to help me to go home, when I try and I try and I try, and this attempt is really (6 ? ) with that what I call God is present, looking at me, and He says, "There is my child. I will help you." But that is present (?), and that is sincerity of life, or course, sincerity of Work.

Q.: Mr. Nyland, that's like in All and Everything, where Mr. Gurdjieff -- Beelzebub -- it was in the last part of the chapter... Mr. Gurdjieff wanted to cross the stream...which was too deep (?).. where the water divided there.

Mr. N.: Well, he was looking for the most conducive place. That is...

Q.: Going to the stream he wouldn't...

Mr. N.: No. But if I...but if I...you see, if there is a change-over from an unconscious to a conscious area, I know that if I am as close to the conscious area, the more chance there is for me to ever every once in a while. If I stay low, below, or all the way

down, it is a tremendous distance to get up even to there. And even if I, during this area, remain unconscious, I'm in a far better state when I'm in close proximity to the possibility of going over into a state of consciousness. So, then I wait, and I'm in one stream. I have to wait until there is a good moment, and when there is a good opportunity to take the jump, as it were. Or I have to wait until there is condition in my life or a condition in the outside world like a wind which can help to take the drops out of the water and carry them. I may have to wait until there is some kind of a current that is represented by the attention of God regarding me. That He is helping me at such a time to cross over.

I may have to wait until such moments happen to be to me, accidentally maybe or at least by a constant concentration in that direction of secretness where I dedicate myself to such a purpose and prepare for it, that then as a result of that, conditions will be changed, since in the state of wishing to work and in the state of wishing to become a man and to evolve, something takes place in me, as a personality, and it is then that personality that starts to create an atmosphere around it, so that sometimes people can notice it and sometimes I can send it, and sometimes it is something I can depend on, because the atmosphere is different from my ordinary activities when I just happen to live and "happy go lucky" or I go to the movies or sit at TV or I smoke marijuana or whatever it may be that I am engaged in, to what I am simply enslaved to.

When I start to work with this kind of a thing, even if I am still unconscious I create conditions because of that in the outside world which for me will become conducive. If I associate with Genaliel even by sitting at his feet there is something bound to

flow out to me; provided now I am open, I can be helped. To sit at the feet of Gemaliel is not just sitting there: there is no doubt that Gemaliel has an atmosphere. But am I open to that kind of an atmosphere?

So there are always these two things; and when this happens to be as outside world force which could affect me, the next step, for me, is to be open enough to receive that as material that is useful for me to digest. Always these two things have to come together. So when there is the two streams, and <sup>one</sup> ~~one~~ knows is a repetition of the same thing by having ( \_\_\_\_\_ ? ) reincarnated, remaining, being attached to the earth or being lost in the nether regions without any further trace, or that what belongs to the other stream which definitely has a direction towards God in the sense that man could become what he should be, or become harmonious or continue in his life cosmic consciousness, help the Creator to maintain the universe; because, I say, that is the direction I ~~wish~~ wish to go.

And sometimes one can say, please help me, what will I do? And even if what they try to tell may be stammering knowledge, and it may not be applicable to the condition in which I am, at least it will give me something, perhaps as hope, because I don't want the condition in which I am, in this kind of a stream. I want to go to the other and I know that I will play whatever I can, whatever game I will wish to play, or I will lose whatever is needed to be lost, or I will sacrifice whatever I now am attached to and say, here take me, because then there is ~~and~~ a chance that what I am living in now is infantile, I want to get out of it. That is what Gurdjieff means with this, you see. How often are we in con-

tact,=without knowing it, with another stream? People do not know that infinity is constantly around us, and in us, and penetrating us, and is not dependent on finite forms. Infinity for us is, for a little example, like an X-ray. We go through everything that we know of the physical body. It is like a spirit which can go through a room with the doors and everything locked, or when Jesus died, that he left this particular cave in which he was without touching the stone, without breaking the seal.

These things can take place when one is open for that kind of an experience. And if one is in a state in which the level of oneself is raised, I always call it ~~pr~~ porosity, because for me it is an extremely important state to be in, and it becomes noticeable sometimes by lightness, that although one may be with black thoughts, that inside there is light and there is a lightness, and that creates a porosity through which influences can enter. And that such influences, when they can enter, can actually become part of one.

Prayers can make this, meditation can make this, exercises -- we know about the four different concepts of religions ( I explained it once, I think. It was on a tape ) of the openness which takes place in one when one senses in the four different extremities of the body. And that that porosity at such a time can be filled when the state of wish exists within oneself. If you remember the exercise of the "I am" and the saying of the "I" means I draw in -- with my breath I draw in such material from outside -- anywhere -- provided it is given to me, for me, and not for any ulterior motivation.

But this is always the trouble, because each person is selfish. Whatever they do, always for their own, and whatever they say they

do for someone else, is always in order to derive satisfaction, even to the extent that they can say to themselves, "I helped so-and-so, look, how good I am." To be completely free from that is a task and extremely difficult. There is no doubt about it, that any one who really loves and cares, will know that state in which one is, as if one can die, provided the other can live. When that motivation is there, then it is really very necessary to sit up and take notice. I've never seen that kind in my life. But we are blind. Love is a neutralizing force.

Q.: May I ask you a question, please. A number of times you have spoken of Mr. Gurdjieff's death as premature, and...

Mr. N.: No, no. Have I?

Q.: Yes.

Mr. N.: No; when did I say that? Premature? No.

Q.: Didn't you say it Tuesday?

Mr. N.: No, no, never.

Q.: Why Mr. Nyland!

Mr. N.: When did you hear it? When did you hear it?

Q.: I heard it on a number of...

Mr. N.: No, no. Not Gurdjieff.

Q.: What did you say? Why...

Mr. N.: No, no. Premature I've used in connection with Beelzebub. Prematurely interfering with the affairs of the universe. That is premature. Premature also the development of man to become conscious without going through the rigamarole of settling his debt on earth. That is also premature. But never that Gurdjieff's death was premature.

Q.: (        ?        )



Mr. N.: No, he died when he wished.

Q. : Well Mr. Nyland I...I...

Q. (2): Mr. Nyland, everyone here has heard it that way too. We've been here...

Mr. N.: Good. Ya, ~~ga~~, give it to me. By letter and by word, wherever it is.

Q.: (        ?        )

Mr. N.: Oh, no, because I deny the promise. But if it is something you misunderstood...

Q.: We did.

Mr. N.: It may be that it could be brought in a better light, whatever it is that was misunderstood, it must have been based on something, you see.

Q.: In other words, my argument was -- it wasn't an argument, but I'm certain I heard you say that his death was premature. That he caused his death himself.

Mr. N.: No, I think he was ready to go. To what extent he caused it, that nobody will know.

Q.: Well -- that's what I thought.

Mr. N.: I think...I think that Gurdjieff fulfilled his task.

Q.: There was something about that in one of the tapes...I don't remember...Will, I want to tell you where this came in again. You know, it's rather hard to understand the tapes sometimes.

Mr. N.: I know.

Q.: And ah...

Mr. N.: No, aside from that, the noise, I still have an accent.

Q.: Oh, I love that accent...well, I love you anyway.

Mr. N.: That's a darn good thing.

Q.: But there's a ...Christ; ~~so~~ many good things he did...people felt he died too early.

Mr. N.: Oh, there's no question about it.

Q.: This is where...oh, pardon me...this is where this came in again. In one of the tapes a man asked a question concerning a certain gas. Now we couldn't hear this question clearly.

Mr. N.: A certain what?

Q.: A certain gas. But was this gas that you spoke of -- was it argon?

Mr. N.: Oh, out of air?

Q.: Now wait, let me go a little further, then you abridge (?) this. He said that -- well, you called this gas one of the noble gases.

Mr. N.: Ya.

Q.: There, and I understand that the noble gases to be the main (     ?     ) gases.

Mr. N.: They have a different property because of their configuration; as far as earth is concerned, nobody knew what to do with them chemically, because they could not be attacked by any known chemical, and there were no relationships, and only recently that --you might say--that kind of science has been ~~been~~ cracked open just a little bit. But it is generally is so small that it need not have any name. And that what we call "noble gases"--simply their nobility was that they were above being attacked; that you could not make any chemical compounds. Now, they have a certain quality nevertheless, because they are gases; their configuration is that they happen to be a closed cycle of electrons around the nucleus and the

argon is one of them; helium is the simplest.

Q.: ...and argon -- that's ~~just~~ one of the lesser gases, isn't it?

Mr. N.: Well, it is not lesser, it is only a little simpler.

Helium, argon, krypton, phenol (?) -- those are the other ones that belong to that, and dependent on where they are on the periodic system they have 2, 3, or 4 layers around the nucleus, which layers are made up of electrons also and the quantity is first 2 and then it is 8 and then 18 and then 36 and they then go up -- you see, it all depends on how far.

Q.: And of this particular experiment this young man (\_\_\_\_?) that this young man said that he was playing around with this gas. In other words, this was a physical act that he was in.

Mr. N.: Well, everybody has been playing around with the noble gases.

Q.: It couldn't have been a metaphysical (\_\_\_\_?)

Mr. N.: Oh, no, no, I think it is used. Helium was used, you know, for dirigibles.

Q.: Oh, I know that...I know that.

Mr. N.: Because of its lightness and because of its non-combustibility which was better than hydrogen. But argon has been used.

Q.: Yes.

Mr. N.: And also krypton and xenon -- we use them, for pressures, for causing pressures; compressing such a gas, they have a very definite quality, because they retain their pressure for a long time and they remain not dangerous.

Q.: Yeah.

Mr. N.: You see. But whatever it is...there is a tremendous

chemistry on them but it is something where they cannot attack them although they can utilize them. When I talk about the utilization of noble gases for conscious work, it means that then they are attacked in a conscious state and furnish food of a different kind.

Q.: (     ?     )

Mr. N.: .....Out there...should we turn the windows over (?)... the rain...Look out for the cat. The cat, take care of the cat, because the poor little darling...

Q.: (     ?     ) in just a minute.

Mr. N.: Well, you probably may remember -- heh? you know how to do it?

Q.: Oh, they're awful. He defended himself. He said his body was like a piece of raw beef on a sheet.

Mr. N.: Oh yes, I think he was very capable.

Q.: He was.

Mr. N.: And although he may have had at times a body that had suffered a great deal...

Q.: He had a lot of bodily pain (?).

Mr. N.: Oh, he had all kinds of things troubling him.

Q.: Ah, ah...(     ?     ) but.

Mr. N.: He describes that in the third series quite clearly, about what had happened to him and how often he had sicknesses as a result of his travels. And that he was killed three times, almost, and full descriptions of what happened to him and how he recuperated; oh yes, there are. There is enough knowledge about that. I think that Gurdjieff, at the end of his life on earth had really a body that had suffered tremendously, and I think it

was quite indicative at the time when he did die. At that time.

I may have said about what Marjorie says about his prematurity --

Q.: No, sir, I remember about that chapter. Gurdjieff says...at other times, more than a human can.

Mr. N.: It is sometimes too bad that a person dies too soon on earth...

Q.: Well, I think they're...they're preordained --

Mr. N.: Ya, but you see, it doesn't really apply to Gurdjieff.

Q. : (     ?     )

Mr. N.: Good. Well, all right.

Q.: I've got this thing ~~W~~ in the back of my mind all the time...

Mr. N.: Freddy, you remember ever? Bill?

Q.: I think maybe it's the time you talked about the accident.

Mr. N.: Well, no, that is not premature.

Q. : (     ?     ) premature death.

Mr. N.: No... The accident happened to come in when he was just starting with Prieure and had gone on for 3 years. And then the accident prevented him from fulfilling his particular aim. And that because of that he was forced to do something else, and then started to write, because he couldn't fulfill what his original aim was, that is, to establish a school, and to fulfill many things that I'm sure he had in mind that he wished to do. So, it was untimely and it made him go in a different direction, but it was not premature, not in that sense.

Q.: Well, forgive me, then.

Q.: Well, I would like to ask...about the kinds of gases and things...to me, I don't know why, but they don't mean a thing in the world to me. I can't get my mind onto those things like that. It seems as though those are trivial things that concern ---take up your mind when it should be on something else.

Mr. N.: No, for some people it gives a little bit more perspective.

Q.: It doesn't seem to give me...

Mr. N.: Not for you.

Q.: I can't grasp them.

Mr. N.: Well, then a little while ago you asked about the pituitary gland. That there is a certain condition in which that started to function differently. It is exactly the same regarding digestion of air. A little bit more is digested.

Q.: Oh, is that...

Mr. N.: That's all it is.

Q.: On Tuesday (?) evening when we get into mathematical problems..

Mr. N.: Ya, but I think that you shy away from that already because it's...

Q.: I do shy away from them. They don't seem to reach me.

Mr. N.: No, not in that form. But if it explained that really what is meant by it -- if I say higher than 24 it has absolutely no meaning. But if I say hydrogen is a certain state in which there is no activity...

Q.: Oh, yes, then---

Mr. N.: Then, you see, that that we call then higher.

Q.: I'm not that highly educated, you see.

Mr. N.: No.

Q.: .....mathematics or sciences.....

Mr. N.: You must not shy away from it. It does not mean that you want to go into it or that you have a feeling that you ought to know about it before you can work. Naturally, it's idiotic.

Q.: Mr. Nyland...

Mr. N.: Yes, I think it's quite right.

Q.: And that's what I do. I can't put any importance; I can't...

Mr. N.: Then, if the word Rascooano is used, by Gurdjieff, and it is a new word...

Q.: Yes..

Mr. N.: It has a meaning; well, you know it means death.

Q.: It means death.

Mr. N.: Death.

Q.: Now, I didn't know that.

Mr. N.: Well, it means the end of a certain life. Gurdjieff applies it in more forms than one; <sup>(?)</sup> only the physical/ We call "death." Rascooano belongs also to the Kerdjanian body. When you die.

Q.: How do you spell that?

Mr. N.: Kerdjan.

Q.: No. The other...

Mr. N.: Rascooano.

Q.: Ascooano.

Mr. N.: Ras -- R-A-S -- Rascooano.

Q.: R-A-S-

Q (1): You've got me all mixed up...

Mr. N.: R A S C O O A N O

Q.: I don't like that.

Mr. N.: In case you don't know how to wrtie it you can look it up in the book. You see, these kinds of sayings, the same as in any kind of a mathematical formula or any scientific word -- when it is explained what is meant, it is quite all right.

Q. (     ?     )

Mr. N.: Yes, but don't think that you have to know it.

Q.: Mr. Nyland, (     ?     ) I mean, aboUt the (     ?     ) They won't even let me hear it playing back. Well now, these laws and things, that...it's like cause and effect. For a cause we've got two effects. And you are a lot of times -- you shouldn't come in, if you don't understand.

Mr. N.: It depends entirely how a person is brought up and what their brain is, what type. Starting yesterday...

Q.: Well, now, somebody's got to get the laws. Now I (     ?     )

Mr. N.: I think so. Ya, I think you are right.

Q.: (     ?     )

Mr. N.: Not a bit, but there is another road that comes through intuition, and it does not have to make these stop-overs. At the same time there is someone in Dallas who just in the first part of the meeting we talked quite theoretically, much to the annoyance of some of the others in the group. One has to take it as it comes. And sometimes when it's absolutely of no value, just close your ears.

Q.: If you don't watch All and Everything you don't lose out --

Mr. N.: The difficulty is that ears we cannot close as easily as your eyes. So that means that the value of the ears is really a



little bit more than the eyes. And I'm afraid that you have to hear a great many things that you may not want to hear. But you can close your eyes to things that you don't want to see. So the laws can be heard, but when they are written in the book, you can close your eyes.

Q.: Well, I had written down here, and I had meant to ask you something about that, about the seven-fold laws of Z(\_\_\_\_?)

Mr. N.: Now, now, what is this? What do you think what?

Q.: The seven-fold laws of Z(\_\_\_\_?)

Mr. N.: No. Phenomena. Phenomena. That was probably very badly pronounced on the tape. And you have (?) produced/ it; the Dutch accent becomes phenomenal. Phenomena. The difference between phenomena and noumena.

Q.: Well, I don't hear so well, you see. Well.

Mr. N.: I don't pronounce so well. Ya. But as I said, phenomena with a Dutch accent becomes "producing."

Q.: Well, I don't know why I wrote that down. I want to be sure to get that right. That word bothered me -- seven-fold law<sup>n</sup> (Z) was producing" and I thought that word sounded funny and...

Mr. N.: No good.

Q.: And I wanted to ask you if I had it right.

Mr. N.: You know, the difference between phenomena and noumena.

Q.: You brought that up on the last tape.

Mr. N.: Ya. And the law of three -- refers to noumena. That is what is behind phenomena, what is not visible, is the noumena. The law of three.

Q.: Well now, the law of three -- that's 1,2,3,(?).

Mr. N.: Oh, it's possible. It may be 1, 1, 1. And maybe ends up by being just 1.

Q.: It's all in the way you look at it and where you stand, Mr. Nyland.

Mr. N.: Yes, if you look forward you see something different than when you look backwards. Now, what other questions are there now?

Q.: On one of your tapes -- the New York Group -- what you tell the N. Y. Group to do, we get the tapes -- if it applies to us too, and something was asked about the laws of the -- you know, the seven laws -- you told them to go back to the Bible to see how many times the law of seven affected them. I think...

Mr. N.: In the Bible.

Q.: Yes. Don't you remember that?

Mr. N.: I did say something about the Bible in connection with certain...

Q.: Yes, you did.

Mr. N.: In connection with the ~~use~~ use of the word "seven."

Q.: (\_\_\_?) how the law of seven affected us.

Mr. N.: No...

Q.: How it applied to us.

Mr. N.: No, I couldn't have said that. But I think that in the Bible...I have said it, but not in connection with the Bible. I have said, of course, that in one's own life, one has to find how often the law of seven is apparent in our own lives. That is right.

Q.: And then you told them to go to the Bible?

Mr. N.: Oh no, no. I don't speak that fast.

Q.: Well, I don't know what you're talking about. I was the only one that got it down that way...I took...what number tape? I didn't take it down...

Mr. N.: From now on you'd better.

Q.: And I want to tell you....

Mr. N.: Ya, ya, you'd better write down those tape numbers, because I become now accused...

Q.: I've got ( 7 ) home, and...ah...so you didn't tell them to go there.

Mr. N.: Not to the Bible for the law of seven to ~~plus~~...

Q.: ( ? ) in the Bible.

Mr. N.: That's right. That I've said, ya, but not for us. They only say, we ought to do it...

Q.: What did you say?

Mr. N.: How often the law of seven was mentioned in the Bible, or whatever there was in the Bible that could be explained as a result of the law of seven...and then I might have said, that would be a good task for us, or someone. You know -- I say those things.

Q.: I worry about that...what's that, didn't I pick it up right, the way he said it? You don't think I'm...

Q.(2): I don't remember it that clearly.

Mr. N.: Good, Julia, you look it up, and next time, if there is something very strange, you write down the number. and Then...

Q.: ( ? )

Mr. N.: I think that is very good, you see, because you ought to check up on that.

Q.: And...

Mr. N.: And you ought to clarify them, because when something like that starts to puzzle you about "production," when it is "phenomena"...

Q.: I've always put a note in along about Thursday...

Mr. N.: Ah, that is different. I think if one actually -- if one starts to do something -- I explained once in detail the scale of do-re-mi of the law of seven in an activity, what was meant by do, re, mi, and then the fa, the difficulty there; and the sol, la, si -- I explained it in detail but I've forgotten what activity it was, and I think that one can very easily see that there is a fa, and we can also see that there is a si-do, but it is not so easy to see where do goes into re, or to mi. And so if one keeps thinking about that, you can get a very clear picture of the law of seven. It is the law of all phenomena in life. But if there is anything that you don't know that puzzles you or that sound funny, or...all you have to do is simply write it up and we can listen to it and see what is there and maybe there is a mistake. It is possible and also that it was so badly recorded that you couldn't get it.

Q.: Well, another thing...( ) the question.

Mr. N.: It may also, but still then it becomes a general statement.

Q.: ( )

Mr. N.: Well, the question is sometimes quite personal and has to be answered personally. And then it may not apply to someone but not in a general way. When you ask about the law of seven,

there is nothing particularly personal about that.

Q.: The tape on Work, I mean, ah...our tape nights -- last some-times till 9 or 10. Ah--it's occasionally occurred to me that perhaps we should use some of that time just in silence...as a Group...and I wanted to ask you about that...ah, Eve has written me and she desires to spend 15 minutes from 8 to 8:15 on Monday night in that attitude.

Mr. N.: Eve?

Q.: Do you think this is good?

Mr. N.: No.

Q.: You don't think this is good?

Mr. N.: No, no. Stop it.

Q.: That's why I wanted to ask you.

Mr. N.: Stop it immediately. And if I may ask you -- no contact.

Q.: She asked me about it, and...so...I haven't answered.

Mr. N.: No.

Q.: She in her letter suggested I ask you about it and I thought I would ask you what you thought about it.

Mr. N.: At the present time -- I almost don't want this to go on tape.

-----  
Q.: Now we're going to record some more.

Mr. N.: Yes, we have to talk about Work. Until the bitter end of the tape.

Q.: George has a question.

Mr. N.: Yes, yes, of course.

Q.: I know you don't talk about it, well -- I hope this is right; it cannot be wrong. Would it be possible for us to send questions

to N. Y. to be answered on the questions and answers on Monday night?

Mr. N.: No, you send a tape of your discussions.

Q.: That's what I thought we were supposed to do.

Mr. N.: Ya.

Q.: Was to make a tape of our discussions and send it.

Mr. N.: Yes...yes...

Q.: Well, we never made one.

Mr. N.: No.

Q.: Well, that's what...

Mr. N.: That's all right.

Q.: Is that all right?

Mr. N.: That's all right. If there are questions that really come up...

Q.: Juanita and I...

Mr. N.: No, I don't want just questions. I want really questions that you...no, I want a discussion, and then maybe you have questions.

Q.: Questions about Work.

Mr. N.: Wa, ya. One thing I warned you for at the time when you were discussing All and Everything first chapter and there were all kinds of discussions ~~on~~ on that that I didn't...it was a long tape on both sides, and I said, "Don't," because it doesn't mean anything at all. This is what I warned you about at the time. So don't do that. But it does not mean that whenever you talk together about Work and your experiences, whatever you have tried or whatever you understand or don't understand -- these are things to be discussed, and you simply send it to N. Y. I'll listen to them.

Q.: Well, Mr. Nyland, we couldn't send a question to the N. Y. group at all...

Mr. N.: If you send it to me, it weill reach down somewhere, probably. It all depends on how much interest I have in it.

Q.: Well now, I was really Working...

Mr. N.: Now, Julia, let me explain. There are of course several groups at the present time and they all send their tapes, and it is a little difficult physically for me to listen to all of them.

Q.: Mr. Nyland, we knew all about...

Mr. N.: I understand it very well, but there are also certain groups in which I am very interested which I don't want to trust to anyone else. For the beginning, yes, until I find someone who can answer them correctly as far as I -- who knows enough about what particular situation you are in. Because it does not mean, you see, that the person in N. Y. will understand what is the condition, let us say, of Albuquerque.

Q.: Oh, I get you now.

Mr. N.: You see, it's very difficult.

Q.: I see.

Mr. N.: Because they don't know the people, and they may answer them quite wrongly. And I think in the beginning we may have even made some mistakes in asking so-and-so to answer, and it was not of any particular use. And at the same time I think people in N.Y. have to learn also how to do it and without saying that whenever I answer, it's right, they also have to have the chance of answering themselves, to see what they get out of a tape. So -- but you send your tapes, and then we'll decide what to do with them.

Q.: And you told us to take about an hour and a half.

Mr. N.: Ya, not longer.

Q.: Not longer. Well, this sounds ridiculous, but I mean I was Working and kneeling smelling a hyacinth, the flower...

Mr. N.: Smelling what?

Q.: A hyacinth, the flower -- you know, it grows down close to the ground?

Mr. N.: Yes, and? What did you do?

Q.: I was Working at the time, and I couldn't smell it from where I stood and I lay down on the ground and I smelled it.

Mr. N.: Ya, that's all right.

Q.: I found myself in a horizontal position, and I...in that position I was able to smell it. And then I realized the position I was in because Joe says, "What in the world are you doing?" He came out and saw me. And so I was in this position and...ah... suddenly when he said that, I mean, it didn't even enter my mind -- in spite of everything else (?), but what came to me -- perfect balance bar. I was lying there perfectly prone, horizontal on the ground and I was smelling this hyacinth and I was enjoying it, and so the thought was when we get on a perfect parallel with our (\_\_\_ ? \_\_\_) That ~~part~~ just came to me and my body is in truth a bar in this musical scale and introduced by a musical score to the longer life -- a bar of introduction to the longer life. I scribbled it down, the idea just came to me. The position I found myself in (\_\_\_ ? \_\_\_)

Mr. N.: What was that word?

Q.: On the level. It was lovely. I came to me then, a level, to me it was like a level, a plain, a level that you find yourself on. And it all came about through...



Mr. N.: That's all right.

Q.: I was Working...

Mr. N.: No, no, wait a minute, wait a minute. No, you cannot say "I was Working."

Q.: Well, what was I doing then?

Mr. N.: Well, you certainly were near the ground, and you were smelling the flower, and you had all kinds of thoughts about it, and perhaps a little theory and comparison and symbolism.

Q.: It was a funny...

Mr. N.: No.

Q.: ...thing that happened to me...

Mr. N.: No. Why?

Q.: Well, it just seems like it doesn't...

Mr. N.: Of course it was funny, but you can do that in an unconscious state.

Q.: Well, now, I think I was in an unconscious state.

Mr. N.: I think you were.

Q.: Yes, yes, because it seemed like I had come back from -- well, I wasn't there, and he brought me to what I'd say my...

Mr. N.: Well, you could say your imagination...

Q.: ~~...physical consciousness.~~ ( ? )

Mr. N.: You can live in physical consciousness, hallucinations, you can live also in your thoughts.

Q.: Well, was I having hallucinations?

Mr. N.: No. I can say you can live something that is not as real as ordinary existence.

Q.: Oh yes, m hm, but I...

Mr. N.: That what I...well I thought I found, you know, in my soul.

Mr. N.: That is different, that is different. Something that you experience it may give you something, the same way as when you keep on thinking and concentrating, or when you say, "This is a concept of God or infinity." Now what is that? Or what does it mean? Any kind of a thing that I keep thinking about ~~my~~ get me close to a certain level, where the background is static (?).

Q.: (    ?    )

Mr. N.: Ya, darling, but that is not Work.

Q.: I know that. I know that. But...

Mr. N.: It's fine, it's a beautiful state, and enjoyable, and also might help you every once in a while to work a little better as a result of being in contact with certain things that... that are at least not too mundane.

Q.: ...but I had an experience.

Mr. N.: An experience in ordinary life.

Q.: Mm-hm.

Mr. N.: You know? No more. And you must not give it another word.

Q.: Well, that's what I'm trying to get at.

Mr. N.: Ya. Work means that I make an effort to Wake Up. And there is nothing else. It is not thinking about this or that thing, about Gurdjieff, it's not even reading All and Everything, it's not even prayer.

Q.: Yes.

Mr. N.: Some more, Julia? Go ahead.

Q.: Regarding physical work -- I have a little problem with a neck situation now, sometimes I have to wear a collar (    ?    ) and...ah...it's ~~difficult~~ affecting my shoulders. I find myself

slumping until my head on pain (?) I'm conscious to straighten up, and I decided that there's either two things that can either (\_\_\_ ?) the brace, or I can be aware of myself enough to straighten my shoulders up and correct it free of charge.

Mr. N.: Yes, you can do that. You can do that. I think it is ...

Q.: That's when I'm doing that, it's becoming conscious of it.

Mr. N.: Ya. The difficulty is that when you become conscious of it, it is always with the idea that the pain will go away. So you see, it is not at all impartial. You can be -- I would not call it an awareness. But you can be very much alive to it, or alert, or that what you really know; and it is there. But whenever you do it for the reason -- and one says, "I Work on myself" -- you do it for the reason to get rid of the pain -- you dilute your effort.

Q.: Well, I realize that I need to...I need to hold myself.

Mr. N.: That is right, for ordinary life you have to.

Q.: How am I diluting it?

Mr. N.: You are diluting it because you remain partial to it. You wish it to change. There is no impartiality whatsoever when you become observant of that what is painful for the reason of getting rid of the pain. I want to get rid of the pain because I want to live without it. This gives me a wish. And now I change this energy of that wish into the wish to Wake Up. And then I hope that in the state of being Awake, that I won't have the pain. But it is not connected. When I want to Wake Up, all I want to do is become objective regarding that what I am. And I am not considering the painful condition of the body. But you

see, it is like asking God for this and this, and then saying, "Not my will..."

Q.: But Thy will.

Mr. N.: Ya. So, I say, not my will getting rid of the pain, but Thy will, that I Wake Up.

Q.: And the pain will...

Mr. N.: I do not know. Because otherwise there is again an ulterior motive. No. You cannot mix these things. You cannot say, "If only I am Awake, then the pain will be gone." Immediately you become identified with the result that you wish to obtain. When you are physically...

Q.: Oh, oh, I see...

Mr. N.: You understand now? When you are physically asleep, and you are just ready to open your eyes, there is no thought of what the day is going to be like. All you wish with your body is to open the eyes, and then of course you will see. This is the difference.

Q.: You told us that when...

Mr. N.: Yes, I did, and I know you have had trouble that way, and it is not only you, because every person has that trouble, because it is based definitely on something that I now experience which now I don't like, whatever it is as a condition, that I say, "Now, I ought to Work."

Q.: It's too late, isn't it?

Mr. N.: But it's not too late, it is already starting to get mixed up.

Q.: Oh, oh, mm-hm.

Mr. N.: But when I say, "Yes, now I ought to Work," then I say,

"Now, wait a minute. For me to want to work means my pain will be gone." But who knows that the pain may be very helpful for you to make an effort to wake up.

Q.: To be a conscious...

Mr. N.: That you ought to bless even the pain.

Q.: Well, it was blessed for what it is.

Mr. N.: Well...it may be difficult, you know, and I'm saying it only as almost a little superciliously.

Q.: ( ? )

Mr. N.: Which is right, and therefore it is quite ordinary that one wishes to employ unconscious methods in order to get rid of it, or to massage it to stand straight or whatever it is. It's quite right. But from the standpoint of "I" or objectivity, "I" does not know the pain of your body! Do you understand what I mean? "I" is of an entirely different nature.

Q.: Well, that is a God-consciousness thing.

Mr. N.: Yes, that's right. "I" is God. And God has no interest in a human being who is complaining all the time.

Q.: I see. Well, Mr. Nyland...Jee is here, Mr. Nyland, and he hasn't much time.

Mr. N.: Helloe, Jee.

Q.: Hello, Mr. Nyland, how are you?

Mr. N.: What do you have to...have to...

(Tape runs off.)